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WEEKLY REVIEW.

Another Meeting in connection with the Young Men's Christian Association was held last Monday evening, in the General Assembly's Institution, for the purpose of electing office-bearers, &c. Mr. Conder was asked to preside. The meeting was opened with prayer, after which the members composing the managing committee were elected :

Mr. H. Conder.—*President.*
Dr. D. Macdonald.—*Secretary.*
Mr. Shrewsbury.—*Treasurer.*

and four lay members from each of the Protestant Churches in Bombay, represented among the members.

Captains Oldham and Simpson, and Mr. J. Morris, addressed the Meeting. A weekly prayer meeting in connection with the Association will be held, for the present, in the General Assembly's Institution, every Friday evening.

—The Rev. Sholto Douglas left Bombay for China, last Monday, per steamer *Zambesi.*

—We acknowledge with thanks the receipt of a copy of the Report of the South India District Committee of the London Missionary Society for the year 1874.

—We learn, from the *Overland Mail,* April 16th, that H. R. H. the Princess of Wales was present at Messrs. Moody and Sankey's service in Her Majesty's Opera House, Haymarket.

—The *Christian Spectator* says that the Calcutta Missionary Conference have invited Messrs. Moody and Sankey to visit Calcutta, and other large cities in India, next cold season.

—We reprint the following from the *Lucknow Witness* :—

Mr. Moody is evidently not one of those men who have so refined an idea of the peculiar sacredness and unworldliness of the Gospel of Christ that they refuse to make practical applications of its principles to the crying needs of the people of to-day or bring it into any real relation with fashionable sins. He has spoken out very plainly at various times in regard to that foul stain on British Christianity, the connection of the Church with the liquor traffic. And now it is said that he gave great offence at Liverpool by declaring that brewers and wine merchants ought not to be addmitted to Church Membership unless they first gave up their trade. We are every much of the same opinion. Not that they are necessarily greater sinners than other men. Not but what some of them have done and are doing much good. But considering the immense amount of evil of every sort which comes from intoxicating drink it seems to us quite time that an institution like the Church of Christ should be free from all complicity with it. And if it refuses fellowship to the low grog-shop keeper or the dirty gin-seller, let it not court the company of the lordly wholesale merchant or manufacturer, who is much more culpable than his poor brother as he is better educated and wields a wider influence. The bride of Christ should touch not the unclean thing.

—Some of our readers will no doubt be interested in the following extract from the *Christian* of April 8th.

Mr. Moody was at Liverpool on Monday evening last week, speaking to the young converts there, and his absence doubtless accounted for the somewhat smaller attendance at the Agricultural Hall. The Rev. Wm. Taylor supplied Mr. Moody's place as the preacher. Mr. Taylor's preaching, both as to the matter and manner of it, forcibly contrasts with that of Mr. Moody, and for this very reason we think it was remarkably suitable to the occasion. Mr. Moody chiefly appeals to the affections and the heart, and his success shows, no doubt, that the shortest way to reach a man's whole being is by way of the heart. At the same time it is most essential, we think, not to overlook the fact that God's plan of salvation is intended to subdue the understanding as well as awaken the emotions, and coming after Mr. Moody's solemn and heart-stirring appeals of the past week, Mr. Taylor's address was one of immense value. He chose for his text the words of St. Paul, "By the deeds of the law there shall no flesh be justified in his sight." No man, he said, could be acquitted before God by the deeds of the law. Why ? Is God's law so high and so severe that we cannot be acquitted before Him, or attain a justified relation by the law ? Let us see. Mr. Taylor proceeded, in terse and striking language, to examine and expound the law, as contained in the Decalogue, and proved that these commandments were holy, just, and good. They could not be lower, and be just ; they could not be modified. Yet if we have never broken any of these laws, we will be justified before God after all. But that is just the point. Mr. Taylor then reproduced each commandment in turn, and showed how in the spirit, if not in the letter, no one could say he had kept any of them. Having thus cut the ground from under the sinner's feet, he urged the acceptance of Christ as a Saviour. The only court in the universe that could righteously acquit a guilty man was the court of immutable justice, because it had been satisfied in the finished work of Christ. Some of his illustrations were extremely forcible, and to the point ; and the discourse, though longer than Mr. Moody's usually are, was listened to with eager interest. Mr. Sankey was present as usual, and sang, "What shall the harvest be ?" A novel and striking feature of the service was Mr. Taylor's repeating from memory, instead of reading, the first fourteen verses of John i., commenting as he went.

—We have been favoured with a copy of the Report for the year 1874, and minutes, of the eleventh Annual Session of the India Conference of the Methodist Episcopal Church. Among the statistics we notice that there are 31 Missionaries, foreign and native; 1,145 full members, and 778 probationers, belonging to 18 churches. There are 126 Sunday Schools worked by 293 officers, with 5,438 scholars. Eighteen colporteurs are employed, who, during the past year visited 10,803 towns and villages, making sales of Scriptures, books and tracts, to the amount of Rs. 1,168. The reports from the various stations are encouraging, and indicate a most successful year.

—We have also received a copy of the Third Report of the working of the late Sett Goculdas Tejpal charities, from 1st April 1872 to 31st December 1874.

The Bombay Guardian.

SATURDAY, MAY 8, 1875.

PAUL, THE CHRISTIAN'S PATTERN.

IX.

One of the noticeable things in Paul is his *glorying in the cross of Christ.* It was not merely that he saw in it the satisfaction rendered to the demands of divine justice, holiness and truth, but that he saw it to be the grand means of the transformation of human character, the means of assimilating him in heart and life to the Saviour. It was the great repository of that mighty power of God by which the sinner is redeemed from all iniquity and new-created in the image of God. There he saw the character of God, and the character of sin ; the love of Christ, and the turpitude of man. It was there that he saw the world unmasked ; even that religious world which he had formerly studied to please. Every step that Jesus took from Gethsemane to Calvary, was full of precious instruction for him, and was the subject of profoundest meditation ; the Spirit of God delighted to make him familiar with this path. It was a path that conducted Paul right into the midst of the priests, the elders, scribes, lawyers by whom Saul of Tarsus had been led captive, and from whom he had received his commission to wage deadly war against the Christians ; he saw them face to face with the Lamb of God that taketh away the sin of the world ; saw them breathing scorn, contempt and bitter wrath against the Son of God, the well-beloved of the Father, the sinless Saviour, the hope of Israel ; and oh, how profound became his conviction of the blindness of the world ! They have in their hands the Messiah, and although 4000 years of prophecy and type might have prepared them for the advent of just this very man that stood before them with his hands bound, and stigmatized as an enemy of God and God's people, yet they exulted in the opportunity of heaping all manner of indignities upon him, and made haste to get him crucified between thieves. There was the Sanhedrim, the glorious senate of the nation, with its many aged, grave and reverend members ; here were all of one accord in their hatred of Jesus and their feverish desire to compass his death. To put the thing on the lowest ground, what claim, even to the most ordinary measure of philanthropy could they advance, who used their power in putting to death one who had used HIS power in opening the eyes of the blind and the ears of the deaf, in healing all manner of diseases, in cleansing lepers, casting out devils and raising the dead ? Yes, they stood exposed. While

summoning witnesses and striving to compass the condenmation of Jesus, they utterly condemned themselves; their determination to inculpate him, showed them to be unutterably vile. Yet they prided themselves on their zeal for religion, and looked down with supreme contempt on the publicans and harlots. The eyes of Saul were effectually opened to the hollow character of all that men glory in. Who among the great multitude that had to do with Jesus that last day of his life, was able to recognize the Son of God in the person of Jesus ? yet to an eye anointed with the eyesalve of heaven, the Son of God was not more truly or gloriously revealed on the Mount of Transfiguration, than he was in this despised and rejected prisoner. Taken from the society of bitter Jews to that of Romans, the result was the same; no one could see in the meekness and lowliness and patience and self-control of Jesus, an incarnation of the Godhead. Oh righteous Father, the world hath not known thee; this religious world, with all its opportunities, fails to recognize God even when he is in their hands; they see no excellency to admire, no beauty to desire, in him.

He loved me and gave himself for me. For me he became as a lamb led to the slaughter, a lamb dumb before her shearers; it was for my sake that when reviled, he threatened not. Thus Paul associated himself with Jesus, cleaving to him as Elisha did to Elijah the day of his translation; making application to himself of all that Christ endured; learning to hate sin with infinite hatred; counting all but loss for the excellency of the knowledge of Christ Jesus. Here it was that the world became turned upside down, for him; the pride and pomp, the honour and grandeur, the magnificence and power, all that men covet and desire and strive for and make themselves mean to obtain, to have which is heaven, to be parted from which is perdition, in their estimation, all was here found weighed in the balances of God, and Mene, Mene, Tekel, Upharsin, seen written by the finger of God upon this present evil world. Who now will be hindered by the enticements of fortune, the honours of men, the frown of authority, from taking his stand publicly beside Jesus of Nazareth, to suffer with him that he may be glorified ?

Let us follow Paul as he follows Jesus to the cross. See how frequent are his references to the sufferings of Christ, as the means of his own crucifixion and the creation in him of a Christ-like mind. Look at Romans vi; 1 Cor. i; 2 Cor. v. "We thus judge, that if one died for all, then all died; and he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again." In the sufferings, death and resurrection of Jesus, Paul found the power that gave him that unswerving, all-sacrificing, all-enduring loyalty of his. But Jesus died and rose for all; for me as well as for Paul; and the power that Paul found is available for me. Woe unto me if I avail myself not of it. For the power received by me will not terminate with me, but press forward from me to many, giving life and love and happiness. "For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God towards you." xiii. 2. "They that are Christ's have crucified the flesh with the affections and lusts" Gal. v. 24, vi. 14; Ephes. i. 19—ii. 6; Phil. iii; Col. i. 21, 22, ii. 12, 20, iii. 1—3; 1 Thess. v. 10; 2 Tim. ii. 11, 12.

HOW READEST THOU?

On one occasion a lawyer asked Jesus concerning the way of life. He did not ask in good faith, with a desire to receive instruction; but with a wish to embarrass Jesus. He supposed that Jesus would make some reply indicating that eternal life was to be obtained by following him; and *then* he proposed to bring forward some passage of Scripture pointing out a different way; leaving the inference to be made that Jesus was opposing the word of God. The man was a lawyer, one whose business it was to know and expound the law of God. Instead of directly answering, Jesus said to him, What is written in the law ? How readest thou ? The lawyer had a passage ready, and quoted it: "Thou shall love the Lord with all thy heart, and thy neighbour as thyself." Our Lord told him that he had answered rightly, adding: This DO and thou shall live, thus making a direct application to the man himself. The lawyer had not anticipated this answer, and was somewhat taken aback; he knew that he had never fulfilled this law, but tried to throw the blame on the law by the question, Who is my neighbour ? He excused himself on the ground that one could not always tell who his neighbour was. There was a self justifying spirit in him, and under the influence of this it is easy to see that he would not get much practical instruction from the word of God. By the story of the good Samaritan, Christ points out that the law of love is a law that places our power at the disposal of those who have need of them, and leads us to find our happiness in relieving the necessities of those whom we can in any way reach. The law of self reigned in the priest and Levite, and the spectacle of the poor wounded traveller only admonished them that they were in danger and made them hurry on the faster, though the traveller was a Jew and they were bound by their daily professions to succour such a one. But in the good Samaritan reigned the law of love, and his sympathies were powerfully awakened by the sight of the poor man's calamitous condition, and he was constrained to do what he could. Not what he could conveniently, but what he could any way.

We may learn from this passage the great importance of reading the word of God in such a way as that it may accomplish in us that which it is intended to. If we come to the word with a self-justifying spirit, carefully guarding the weak places of our character or life against any wound that the word might inflict, we may be sure that we shall get little benefit from it, even though we may know much of it by heart. This lawyer, reading the books of Moses, sees the command to love one's neighbour, and leaves it an open question who his neighbour is; of course the command is neutralized so far his practice is concerned. But if he had looked upon the Bible as a book of instructions, and if he had had a loyal desire to obey God, he would not have moved from the spot until he had ascertained what the thing required was. The command would have soon shown him its own meaning. He would have learned from his own sense of need in times of distress, that the obligation to help is universal, according to ability.

The Bible we have said is a book of instructions. The navigator does not go to sea without a book of instructions, and does nothing at sea without consulting it. How many read the Bible as though they were discharging a duty by simply reading it. How ridiculous it would appear in ordinary life, if men were to make their boast of having carefully noted the orders given them, without taking any steps to execute them. You give your servant instructions for the day; when the dinner hour comes there is no dinner; you call him to account, and he shows you what an excellent memory he has by repeating word for word the orders given him in the morning. But why have you not done what I told you ? Oh, I may have failed in that respect, but you see how carefully I have committed your instructions to memory. Such things would show a man to be demented: yet Christendom abounds with religion of this sort, consisting in a practice of reading the Scriptures without fulfilment of its requirements. Men glory in their knowledge of God's word; but Christ says, If ye know these things, happy are ye if ye *do* them. My word shall judge them in the last day. To read aright the story of the good Samaritan is to be made a good Samaritan by it. Some look into the Bible as into a mirror; the reflected image disappears the moment they turn away. Let us say, that their heart is the mirror, reflecting the truth while they are in presence of it, but losing it the next moment. A mirror photographically prepared will not merely reflect the image, but retain it. We all, with open face, mirroring as in a glass the glory of the Lord, are changed into the same image, as by the Spirit of the Lord.

GLEANINGS IN EPHESIANS.

The dispensation of the grace of God which is given me to you-wards. iii. 2.

Grace means the love of God flowing forth to the unworthy; free love, unpurchased love. The love of God is associated with the wisdom of God; it avails itself of wisdom to know how it may truly bless. The love of God in the Gospel takes the form that is demanded by the condition of the sinner and the necessities of the case. The grace of God came to Paul with pardon and with healing; it transformed his nature, making it gracious, by which we mean, fitted to express the grace of God to others. Like the lepers who visited the camp of Benhadad, and found there not a single enemy, but all manner of wealth, an unlimited supply for the hungry, absolutely at their disposal; yes, absolutely at the disposal of poor despised lepers, wretched outcasts, perishing with hunger, and scarcely able to drag one foot after another. Before them, were the banqueting tables of royalty; around them were scattered jewelled robes and every thing that the pride of a monarch could gather to itself; everything that was costly and sumptuous on the one hand, and on the other four miserable lepers. They ate, they drank, they seized one thing and forsook it for another more precious; all their wants were met and supplied, and there still remained overwhelming abundance, the commissariate of a great army, the forage of the entire country. Then said they one to another: We do not well; it is a day of good tidings and we hold our peace. So they hastened to the city, and announced the fact that God was offering the spoils of the enemy to the entire population of the city. Oh what a day of jubilee, when the people poured forth and found the representation true, and ate and drink and lived! The grace of God given unto me, says Paul, I consider to be for all, and hasten

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to publish it to all, even to the nations that have been sitting in darkness, the Gentiles. I am a steward of the manifold grace of God, and instead of resting content with God's electing love for me, I recognize the fact that that love must subordinate me to its own ends, and make me an exponent of itself. My election is not the rejection of others, but a means to the salvation of others. It is not election and reprobation; but election unto election. I have life not that others may die, but I have life that others may have it through me. "I have chosen you and ordained you that you should go and *bring forth fruit.*" Have I grace? Let me impart it to others. The Apostles received from Jesus the bread which he brake to them from the five small loaves; they doubtless ate and were filled; did they stop there? Nay, they hastened to impart it to the people; five thousand ate and were satisfied, and at the close there were twelve baskets full instead of one. So the more we make known the grace of God, the more is it available.

That the Gentiles should be—partakers of his promise in Christ. 6.

This promise was that of the Spirit (in Joel) to be poured upon all flesh; the distinction between Jew and Gentile being done away in it.

The gift of the grace of God given unto me by the effectual working of his power. 7.

Made conscious of his sinfulness and of the worthlessness of all his supposed piety, Paul received with thankful heart and a bowed spirit the unspeakable boon of pardon; received the grace of God as a free gift; and continued to abide in the same favour of God, day by day. Well, you will say, it was perfectly natural for a sinner under condemnation to receive the pardon extended to him: what need was there of divine power to enable him to do it? Nevertheless Paul, when he came to consider the matter, saw very plainly that mountains of difficulty had to be overcome in him before he could reach that point of assent to the offer of divine grace. There was his life-long devotion to the idea of merit; the warp and the woof of his own being were of self-complacency; and he knew that it was God the Spirit in him who had led him to call Jesus Lord, and who enabled him to do it hourly. Although he was a Jew by nature, yet was he as dependent upon the Spirit of God to draw him off from self-confidence and self-justification to trust in Jesus, as Cornelius or any other Gentile was. Thus was he singularly fitted to receive a dispensation of the grace of God to the Gentile world.

Who created all things by Jesus Christ. 9.

Jesus, the anointed Saviour of the world, was with God, and was God, and by him were all things made, even by him who was to redeem them. And redemption is in a sense the finishing of the creation of God. Sin marred the creation, in order that there might be a creation that sin could not mar. We are complete in Christ. If any man be in Christ, a new creation; the old departed, all new and all of God.

REQUESTS FOR PRAYER.

For one of great talent, but who is grieving his friends by his intemperance, and there is reason to think that if his course is not arrested it will lead him to destruction.—The case of a father of a family whom his friends earnestly hope will lead a godly life, whereby he may regain his former respectability.

Epitome of News.

Saturday, May 1.

—*Times of India*; Madras: "Mr. Robinson has taken his seat as Acting Governor, and Mr. Huddleston as temporary Member of Council, under the usual salutes.

"Mr. Carmichael is officiating Chief Secretary. General mourning for eleven days has been ordered."

—Mulharrao's Ranees, Luxmeebai and Marasabai, arrived here yesterday morning about 9 o'clock, by special train from Baroda, under a military escort, twenty men of H. M.'s 22nd Regiment N. I. They alighted at the Churney Road Station, and were driven in closed carriages to bungalows which had been prepared for them.

—Mr. Corke, Assistant Master Attendant, visited several ships and steamers in the harbour on Friday, to obtain specimens of the water. He secured a bottle from each ship, and a large quantity from each water boat. It has been sent to the Government analyst.

—News received from Aden up to 21st instant has it that the Sultan of Zanzibar is expected there on or about the 17th May, *en route* to England. Dr. Kirk, the Consul-General, will accompany His Highness on his distant tour.

Lucknow Witness: "Our Madras correspondent reports that conversions are continuing there, and also the translation of tracts into Tamil. Colonel Goddard lately pressnted the Methodist Church there with a harmonium, and was presented in turn, on his leaving Madras, with two valuable works on Bible History."

—Cholera is subsiding at Lucknow.

—*Bombay Gazette*: "The fifteen Sikhs of the 28th Punjab Infantry who, under the command of Colonel Horace Browne, behaved so gallantly when attacked by 500 or more Chinese in Burmah recently, are likely to receive some notice of, and reward for their brave conduct."

Monday, May 3.

—Mr. W. E. Gordon is appointed to take charge of the Accountant General's office and to be officiating Commissioner of Paper currency at Bombay, vice Mr. Lushington going on leave.

—A neatly printed hand-book containing the company's rules and regulations, and the by-laws recently sanctioned by His Excellency the Governor, has just been issued to the tramway employés. The book contains full information on every subject in regard to which disputes are likely to occur between the conductors and passengers, and being printed in English, Marathi and Gujarati, can be referred to by all classes of passengers to decide any question which may arise.

—The post-office at Kalka, near Simla, was burnt to the grouud last week, and several valuable records were lost, as well as a number of letters. It is believed that it is the work of an incendiary. The Postmaster was away at the time. Some suspicion rests on a man who was recently in charge of the Dagshai post-office, and who had been discharged from employment.

—The Hon'ble Mr. Justice Melvill, who is now on leave to Europe, has been granted by the Secretary of State a further extension of leave for three months, and the Hon'ble Mr. Justice Nanabhai Haridas will continue to act as a Judge of the High Court during Mr. Justice Melvill's absence.

—*Times of India*; Baroda: "Ranee Jumnabai arrived at six o'clock this morning by special train. She was received by Sir R. Meade, Mr. Richey, and Colonel Jacobs. A Durbar was held in the station, when the Nawab and some Sirdars tendered their congratulations. Her Highness was welcomed with the honours usual on the arrival of the Maharajah. She went in great state, with a brilliant procession, to Mottee Baug. A Notification asking the populace to welcome Ranee Jumnabai was poorly responded to. It is positively annouuced now that Anandrao will be the next Gaekwar. Everything is quiet both in the city and in the district."

The same; Madras: "The Queen has telegraphed her condolences to Lady Hobart. The Hon. Robert Bourke is thought likely to be the successor to Lord Hobart, or Sir Hercules Robinson. In an outbreak at the Trichinopoly jail on Wednesday, four convicts were killed and several wounded."

Tuesday, May 4.

—The Correspondent of the *Bombay Gazette* gives the following graphic account of Mr. Moody:

There is nothing excitable in Mr. Moody's manner, and he represses every kind of excitement in his congregation, and yet the very calmness and quietness of his manner stirs you more than the most demonstrative manner would do; there is a depth of earnestness when he speaks on the highest and gravest subjects, and a touching pathos when he dwells on any thing sorrowful or sad, that goes straight to the heart. His power lies in his real sincerity and his greater strength in his management of men. He may not be a first class organizer, but he is a born leader about the science of oratory. I should say he knew little, but he is vigorous, direct, and exceedingly eloquent, bearing all before him. His theory is, that any man can be useful if he will get down low enough to work through God. He cares nothing for sect or party, the saving of souls is all he cares for; as he said the other day, While your house is on fire you would be glad to save yourself by any fire-escape you could lay hold of, you would not stop to inquire who the maker was or whether it was the newest invention. When in Ireland he went to see a Roman Catholic Bishop, the Bishop spoke admiringly of his zeal, but regretted exceedingly he did not belong to his Church. Perhaps I am wrong, said Mr. Moody, I hope you will pray for me, Bishop, that, if so, I may be led into the truth. The Bishop promised, but Mr. Moody insisted he should pray on the spot; the Bishop then knelt and prayed for him, and Mr. Moody afterwards prayed as fervently for the Bishop. They then parted, but the Bishop always afterwards expressed his great esteem and admiration for him. His tact is of the highest order, and such tact, energy, industry, with thorough unselfishness and sincerity of purpose, added to indomitable perseverance, are seldom to be met with in one man. Conservative in doctrine, he is perfectly radical in method, the effective way is always the best with him. He is a man of about 35, not good looking, but with a very nice expression of face; he is not polished, but neither is he in the least coarse or vulgar, and for the work he is doing an earnest man is better than a highly polished one; his sermons never exceed 30 minutes, and are often shorter. The first time we went to hear him, there were about 20,000 in the hall; it was densely packed from ceiling to floor, and as many as 10,000 had to be turned away; we got good seats near the platform, there were as many as 200 clergy on the platform of all denominations. Dean Stanley was there, and some of the leaders of the High Church and Ritualistic parties, as well as the Moderate Church, Low Church and Dissenters. Lords Shaftesbury, Cavan and Radstock were there, and I was told the Lord Chancellor, but I did not see him. After some beautiful music from Mr. Sankey, who has a fine organ on the platform and a most efficient choir to help him, Mr. Moody took for his text, Where art thou? the question put to Adam in the Garden of Eden. Upon this he based a succession of earnest personal appeals, and told most effectively many short anecdotes, they were just such stories as would touch the tenderest feelings, and the secret of Mr. Moody's power was very apparent. It is the faculty, by a rapid succession of rude touches, of producing a vivid picture of the subject he wishes to convey. The last story he told was very touching: of a father who had lost a dearly loved child, the father was inclined to scepticism, and had not much belief in a future state and he mourned for his child as one lost to him for ever; but one night he had a dream and in his dream he saw a river, with a beautiful land beyond, and his dear little child, dressed in white and looking like an angel, standing by the river and beckoning to him with the words "this way, dear father, this way." He concluded abruptly after this illustration, and called for a few moments of silent prayer, and while all heads were bowed, and far and near there was a sound of hushed subdued sobbing, the faint notes of the organ, scarce louder than the silence, were heard, and before you could decide for certain whether it was actual music or not, Mr. Sankey, in the softest of pianissimos, was singing—

Come home, come home,
You are weary at heart,
For the way has been dark,
And so lonely and wild
Oh! prodigal child!
Come home, oh come home.

And at the end of each verse the well trained choir, in little more than a whisper, took up the refrain "Come home; come, oh, come home." Organ, soloist, and choir, in the most skilful manner, gradually increased their force of sound until the last verse pealed forth in a rich volume of sound. I cannot describe to you the effect it had upon all present, and when at last the music ceased, the vast multitude still remained kneeling, and the silence was so intense it seemed almost as if they had been changed into statues. I have been several times since both there and to Exeter Hall, and always come away impressed with the same feeling, that Mr. Moody is a thoroughly good earnest man, devoted heart and soul to doing others good, and that a blessing must and will attend his efforts.

Wednesday, May 5.

—*Bombay Gazette*: "The Chief Commissioner of British Burma has offered to give a prize of Rs. 1,000 to the composer of the best essay in English on the sources and history of Buddhist Law as it prevails in the province of British Burma. The essays must be received in the office of the Judicial Commissioner on or before the 1st day of May 1876."

"Sir R. Meade to-day had an interview with Sir Madhava Rao, who was afterwards introduced to Jumnabaee. Everything is quiet in the city. Sir R. Meade has sent a circular letter to the Baroda Field Force, thanking them for their exertions on Wednesday last, and for their forbearance from bloodshedding while they were being insulted and pelted by the mob."

—What a ruinous, demoralizing influence international politics exercise on many States, says the *Pioneer*. Now-a-days when a nation makes up its mind to turn over a new leaf, it begins by contracting fresh debts for the purpose of laying in a stock of arms and ammunition which the discoveries of a year or two may render old-fashioned. Even the successor of Darius signalized his visit to the West by ordering guns from Herr Krupp's factory at Essen. But why blame the Shah? In demonstrating to him the beauty of the arts of peace, Europe only showed him a parade-ground. Even China and Japan are infected with the *kriegspiel* fever, and are spending their money on iron-clads with the prodigality of Christian nations. Turkey, which will some of these days be finally declared bankrupt, and is so disorganized as to be unable to save a few thousands of its subjects from death by starvation, has lately ordered from a Thames firm two men-of-war and two rams armed with twenty-five ton guns. There is of course far more excuse for thrifty, brave, little Denmark, which is constructing a goodly number of rams, ships, and torpedoes, but these, we fear, will avail little if, remorseless as a steam-roller, her big neighbour should advance to complete her conquests.

—*Times of India*: "We regret to hear of an accident near the Biswa station of the G. I. P. Railway at 10 o'clock on the night of the 1st instant. While the up mixed train from Nagpore was running between Biswa and Mulkapore the engine ran off the line, dragging a number of carriages after it. It is reported that the engine, a brake-van and two carriages were entirely smashed, while a number of other carriages with their occupants were either tilted over, standing on end or awry. The train is said to have been much crowded by the subordinates in Government employ in the Berars, chiefly natives, who were all proceeding to their several homes for the summer vacation with their month's pay drawn that very day. One man had an arm broken, but none of the others were injured in any way.

—*Overland Mail*: "Messrs. Moody and Sankey's services appear to be as attractive in the East-end of London, and at Her Majesty's Opera House, Haymarket, as they were at the Agricultural Hall. On April 11, the first Sunday of the East-end services, the morning meeting was not very largely attended, the hall being only about half filled. At the afternoon meeting, for women only, the hall was full, there being probably 11,000 or 12,000 persons present. During the service more than one woman was carried out fainting. Serveral hundred responded to the appeal to those who would like to be remembered in prayer to stand up. In the evening the same sermon was repeated to an audience of men only. Since then the attendances daily have been very large, both at the East-end and at the Opera House, and the interest excited in London is evidently on the increase.

Yesterday afternoon the Princess of Wales, accompanied by the Duchess of Sutherland, was present at the Bible reading given by Mr. Moody in Her Majesty's Opera House, Haymarket, and occupied a seat in the Royal box. At half-past three, an opening hymn having been sung, the Rev. Marcus Rainsford offered up an earnest prayer, and then Mr. Moody called upon Mr. Sankey to sing the hymn "The Ninety-and-Nine." At the conclusion of the hymn Mr. Moody preached on the subject of "Grace," and concluded by pronouncing the "Benediction." There being a very large congregation it was some time before all could leave, so Mr. Sankey and the choir sang "What shall the harvest be?" The Princess of Wales listened to a verse or two of the hymn and then returned to Marlborough House.

Amongst the deaths recorded this week are:—Count Brunnow; Lady Chelmsford; Lady A. Sherbrooke; Lady Corbet; Hon. H. T. Stanley; Rev. Sir C. R. Lighton; Sir H. J. Durrant; Major-Gen. Buchanan, R. A.; Lieut.-Col. H. Rutherford, Bengal Retired; Lieut.-Col. J. Gordon, late 47th Regt.; Lieut.-Col. J. Jones, F.R.A.S.; Surg. A. Vans Best, Bengal Retired; Capt. L. W. Halsted, Madras Retired; Capt. J. M. Hamilton, Bombay Retired; Lieut. J. A. Smith, 47th Regt.; Mr. J. Boyd, late Suptg. Surg., Bombay; and Mr. G. J. H. Glinn, C.E., Punjab State Railway.

Thursday, May 6.

—His Excellency Joao Taveros de Almeida, the new Governor of Portuguese India, arrived here by the mail steamer. After a stay of a few days His Excellency will proceed to Goa.

—*Bombay Gazette*: "Instructions have been sent to the British Ambassador at Constantinople to require from the Bucharest Government full satisfaction for the recent outrage committed on Mr. and Mrs. Dodshon, near Galatz. It is said that Lord Derby's language on the subject is very peremptory."

—Surgeon Major J. H. Condon, Civil Surgeon, Cawnpore, has been allowed privilege leave for three months; Surgeon R C. Sanders, Civil Surgeon, Mozuffernuggur, to officiate for Dr. Condon, and Mr. P. A. Minas (Honorary Surgeon) 1st grade Assistant Surgeon, Sudder Dispensary, Mozuffernuggur, to act for Dr. Sanders.

—His Excellency Sir Phillip Wodehouse, the Governor of Bombay, accompanied by Dr. C. L. Close, and Captain A. Currie, Commandant of His Excellency's Body Guard, left Bombay for Poona at 2-30 p. m. on Tuesday by train from the Parell Station, G. I. P. Railway. Mr. E. R. Wodehouse, Private Secretary to the Governor, left for Poona yesterday morning. His Excellency's Body Guard also left yesterday for Poona at 3 o'clock in the morning by road.

Friday, May 7.

—*Times of India*: "We understand that the Rev. Father Rivington leaves Bombay to-morrow for Bangalore and Ootacamund to hold Revival services. At Bangalore Father Rivington will be the guest of Dr. G. U. Pope. At Ootacamund Bishop Gell has established himself for the hot season. Many in Bombay will watch with interest the results of Mr. Rivington's visit to the benighted Presidency."

"369 Gaekwaree irregular troops, known as Sebundees or Buckshee men, were disarmed. They assembled, by order, before the Havelee, fully armed, when Colonel Nuttall, of the 22nd, at once surrounded them with infantry and cavalry, and made them give up their swords, blunderbusses and matchlocks. The Police then arrested those who were recognized as having taken part in the riot."

—The Rev. Sholto D. C. Douglas' ministrations to the residents of Mazagon and its vicinity, which were held, by the kind permission of Capt. Henry, in the P. and O. Co.'s Library-rooms, Mazagon, Dockyard, were brought to a close on Sunday evening last. The said services were held in the Dockyard, as St. Peter's Church, Mazagon, was not available for the purpose. At the close of the service on Sunday evening last, immediately after the Benediction, Brigadier General Gell, who was present at the service, introduced the gentlemen who were deputed to present the reverend gentleman with a token of the esteem and regard of the Protestant community of Mazagon. Mr. John Wynn, accompanied by Messrs. E. Wheeler and W. Marshall, then presented two volumes of Gustave Doré's Illustrated Bible to Mr. Douglas. Mr. Douglas responded in appropriate and feeling terms, and in respect to the hearty reception he received remarked that the gift was a proof that his services were appreciated.

—Mr. Darwin has finished his work on "Insectivorous Plants," and the manuscript is in the printer's hands. Mr. Murray is Mr. Darwin's publisher.

—His Excellency the Governor in Council is pleased to direct that the Birthday of Her Majesty the Queen be kept on Saturday, the 29th instant, and that all public offices and institutions be closed on that day.

—'Ye are not your own.' Your bodies are the temples of the Holy Ghost. Is that an unmeaning metaphor, or an overworded expression? When God enters the soul, heaven enters with Him. The heart is compared to a temple—God never enters without His attendants; *repentance* cleanses the house—*faith* provides for the house—*watchfulness*, like the porter, takes care of it—*prayer* is a lively *messenger*, learns what is wanted, and then goes for it—*faith* tells him where to go, and he never goes in vain. *Joy* is the musician of this temple, tuning the whole soul to the praises of God and the Lamb; and soon this terrestrial temple shall be removed to the celestial world, for the trumpet shall sound, and the dead shall be raised.—*T of B.*

—"Lord, increase our faith!" A large expectation will prepare us to receive a large blessing. It will affect our desires. It will control our working. It will shape our plans. It will stimulate our importunity, and especially will it honour God.—*Rev. A. L. Stone, D. D.*

Selections.

YOUNG MEN'S CHRISTIAN ASSOCIATION AT LIVERPOOL.

Mr. Moody said he was very often asked if he believed in Young Men's Christian Associations, and he wished just now to say that he did believe in them with all his heart. He did not know another association in Liverpool that he would give up a Bible lecture for at that hour of the day. He believed there were no associations so little understood as Young Men's Christian Associations, for there was not one man in a hundred who knew their object and mission, because the present times were different to the days of the fathers and grandfathers of the present generation. Formerly employers of young men in large town and cities took an interest in them that they did not do now. Formerly employers took young men into their houses and into their families; they looked after them and felt responsible for them, but now it was all different. Young men came up from the country to one of the large towns now, but who was to look after them? He thought most people would admit that the employers did not do so as a rule. If the young man was not a Christian and not introduced to some minister there was no one to look after him. The church was not going to look after him, and society was in such a state as readily to account for the number of young men that were

GOING TO RUIN

in Liverpool, as could be seen any night between ten and eleven o'clock in the streets. They were not the sons of those he was speaking to, but they were somebody's sons, and they were worth looking after and worth saving. Now if those young men were to be saved it was when they came first into Liverpool. A good warm shake of the hand giving a hearty welcome in the first week was worth more then ten thousand shake hands afterwards. Now, he contended that there was no one who could give that welcome but a Young Men's Christian Association. There were some minieters who thought that these associations drew young men away from the church, but his experience was that they fed the church. He was talking to a clergyman in Liverpool about the Young Men's Christian Association, and trying to get him interested in it, but he said it belonged to the dissenters. Now that was not so, for it was a child of the Church of England. These association were commenced in London thirty-four years ago, and now there were thousands of them in America, and no institution had been blessed of God so much within the last fifteen years. The movement was commenced by the Church of England, and dissenters had very properly come in to their help. No institution could bind church and church togetner as well as a Young Men's Christian Association. If churches were to be united the members of them must be brought to work together. Now with regard to his own experience in Chicago, he might say that if any one present had got a son or a friend in Chicago who wanted to be looked after, all that was necessary was to write to the president or secretary of the Young Men's Christian Association there, and some Christian young man would be on his track within 24 hours. Many letters were received from Liverpool and Manchester asking that such and such a young man might be looked up, and in that way there were many brought into the Young Men's Christian Association. When a young man going away from Liverpool to America took a letter with him to the secretary of a Young Men's Christian Association, the secretary of that association took an interest in him; introduced him into some Christian family, found out whether he belonged to the Church of England, the Wesleyans, the Presbyterians, or the Baptists, dropped a line to some Christian young man in his neighbourhood telling him that, say Charles Macdonald, had arrived in the city and had gone to live at such a house in such a street, that no doubt he would feel lonely, and it would be well to call and see him. Scarcely had Charles Macdonald got settled in his new quarters when

THE BELL RINGS

and James White is announced as enquiring for Charles Macdonald. Charles says, "James White? James White? I don't know him; and nobody in the city knows me; but tell him to come in." James White would then be introduced, and he would tell Charles that he had heard he was just come from Liverpool, and lest he should be lonely he thought he would give him a look in. Perhaps he would like to go with him to a meeting or a lecture, or perhaps James would take him to his mother's house and introduce him to Christian friends, and thus there would be an influence thrown around him before he would be 48 hours in Chicago. To take a young man by the hand during the first three days that he is in Liverpool or Manchester was to throw an influence of a lasting character around him; and this was just the object of the Young Men's Christian Association. He did not know a

place that needed such a society more than Liverpool. The population was continually shifting, and young men were going from it to different parts of the world, and they might be sent away with such influences upon them that they would be lights to other places. He did not know that there was anything that they could do that was likely to effect so much good as could be done by building up an institution of this kind. Suppose a young man went into a strange city and looked about for a situation, and he went into one shop after another looking for work, but could not get anything to do. Everybody told him he was not wanted, but the business of the Young Men's Christian Association was to see and find him employment. Hundreds and thousands of situations had been obtained for young men in Chicago by the association, and by that means an influence was brought to bear on them that was of a lasting character. Then his spare time was not left unemployed, for the young convert was set to work with some experienced worker, and the custom was for them to go out two by two and work for the Son of God. They called them yoke-fellows, and they met together every Sunday night at six o'clock and took tea together, had a short prayer meeting, and then went out to distribute tracts, some in public houses, some in hotels, or some would give invitations to ga to the meetings of the Young Men's Christian Association, and thus many were prevented from going to public houses or billiard halls, for he was sorry to say that

BILLIARD HALLS WERE OPEN ON SUNDAY

nights in his county. A young Swede in Chicago got converted, and though he could not speak a word of English, and had to be communicated with through an interpreter, he wanted to do something for Christ. It was a difficult thing to know what to give him to do, but at last he was stationed at a street corner to distribute handbills. When it got dark he had a lamp lighted that he carried in front of him, and there he stood giving out the bills giving notice of the meetings. He gave every one a bill as they passed, and some of them would curse him, and say they did not want to know anything about the meetings, but their cursing or blessing was all the same to him, for he didn't know a word that was said to him, so he just smiled and showed his beautiful white teeth, and nobody could get angry with him. One night a sailor came along and got an invitation to go to the meeting. He was a great drunkard, but having no money and nothing else to do, he went to the meeting. He was convicted of sin and converted. He was lodging at a public house or saloon, as public houses in America were called. In those saloons there was a bar in front for drinking, a drinking room at the back, and a large sleeping room overhead. When the sailor went home that night and went to the sleeping room, he got down to pray, and some of them threw their boots at him and otherwise annoyed him to make him desist. However, he held right on, and in the course of a few days he began to think of his mother that he had left in Scotland many years ago. His father had been a great drunkard, and as he could not get along he said to his wife that he would take the boy to America and send for her when he got settled there. It was no use, however, to go to America and continue to drink. People could not get rid of the devil by crossing the Atlantic. When he got to America he was enticed into one of those saloons, and there the boy lost him. The poor boy was found in the streets at the age of seven, crying, and he was taken care of. He was bound out to a farmer in Massachusetts, and at the age of 14 years he ran away. When he became converted he was anxious to find his mother. He wrote home to see if he could find her, but he got no tidings of her. One day he was reading in the 84th *Psalm*, that the Lord will not withhold any good thing from them that walk uprightly. He got down on his knees and he prayed, "O God, if my mother is living, won't you reveal it to me?" and God put it into his heart to write down to Massachusetts to the farmer he had been living with; and from thence

HE GOT A LETTER

that had been waiting for him for seven years. He wrote to Scotland, and he got a letter telling him that his mother was still alive, and that for nineteen years she had been praying for him; and now that letter had reached her to tell her that not only was her boy alive but that he had become a Christian, she was happy. That young man became a captain of one of the lake vessels, and now that young man, his mother, and two sisters were members of the same church that he (Mr. Moody) was connected with. Now from this one fact alone, the value of these associations would be seen, and what town was more in need of a reclaiming agency than Liverpool? Such an association could be made a great blessing in every city and every community if fathers and mothers would only take an interest in them. In fact, he did not know anything calculated to do so much good. Society was so much changed that where the fathers of the present generation had one temptation, the young men of the present day had fifty. He hoped that not only the building which the Young Men's Christian Association was putting up would be built free of debt, but that before long they would have a dozen such buildings in Liverpool. If they could get young men to work among young men they would see wonderful things. Wonderful meetings of young men were being held in Scotland, and in one shop in Dublin 75 young men had been converted. He hoped there would soon be a Young Men's Christian Association in every city, that would act as a great beacon light to guide men into the Kingdom of God. In Chicago, every Monday night, they used to have a strangers' meeting, so that any one going there a stranger, if he went round to the hall on a Monday night, would be sure to meet with Christian young men, and he never attended meetings that had such wonderful results. There were a great many Englishmen present—more Englishmen than all other nations put together. That could be explained by the fact that a young man going out from Liverpool, if he took a letter from Mr. Nash, the secretary of the association in Liverpool, it would be sufficient to introduce him to Christian young men. The custom was to hang out a great placard inviting all strangers to attend the meeting, and one of the rules was that nobody was allowed to go out of the meeting without first shaking hands with everybody. There was no formality about introductions, and it became quite a delightful thing to introduce one's-self and have everybody else introduce himself. All at once every man present felt at home in the meetings. One night a man got up and said, "God bless you for opening these meetings. I saw the placard, and I felt very lonesome. I felt anxious to get connected with some Young Men's Christian Association." Then the man told that he belonged to the army, and in the late war he was in a Wisconsin regiment. During the war a young man who belonged to the Southern army got through the lines, and he was taken for a spy, but it was found that he was a Union man, and he joined the regiment. One day a mail arrived, and every man got letters except the stranger. He was much cast down, and said that when the war was over he had got no home to go to. However, the narrater of the story wrote to his mother in Wisconsin, and she sent that young man a letter, stating that she would be a mother to him, and there was no man in the regiment so anxious to get home at the end of the war as that young man. Now a great many people were just like that young man. They wanted some one to take an interest in them. The Young Men's Christian Association in Liverpool was eminently calculated to show that interest, and if any man wanted to give a cheque for £1,000 towards the institution, he was willing to be interrupted right there in order to afford that opportunity. By building such an institution they would be doing something towards beating back the dark waves of death and damnation. It would be money better spent than giving a free library to a town in order that it might be called after him for, fifty years hence, the majority of people would not know whether the town was named after a man or a mountain. The great business of every father and mother should be to cheer on such noble institutions that had for their object the rescuing of young men and keeping the unfallen from falling. He was not a man of wealth, but he considered it a privilege to be able to do something towards the building of the Young Men's Christian Association in Liverpool.—*L. P. Standard.*

THE SON OF A PRAYING MOTHER.

Richard Knill had a pious mother, but not a pious father.

At the time of his birth, even the mother was not a Christian; and her son was old enough, at the time of her conversion, to remember this change. He had no remembrance of ever hearing his father speaking unkindly to his mother except about this. The mother sought comfort in prayer, and would often take her boy with her into her chamber, and say: 'Kneel down with me, my dear, and I will pray with you; your father and your brothers will not join me.'

In his seventeenth year young Knill finished his apprenticeship, and went abroad into the wide world to try his fortune. But 'evil communications' soon corrupted 'good manners.' In the midst of wicked old men and wicked young men, he forgot the prayers of his pious mother, and became fond of singing foolish songs, and breaking the Sabbath, thus stifling the voice of conscience, and fighting against God; and all this before he was twenty. His fondness for music was a great snare to him. Satan often took advantage of it to lead him into company. At last he began to fancy that if he enlisted into the militia he should soon get into the band, and then it would be music and songs all the year round. Accordingly he enlisted. This nearly broke his mother's heart. 'Now,' said she, 'body and soul are lost; oh! what can be done?'

The friend who had been the means of leading the mother to Christ called on young Knill's parents to sympathize with them, and offered to try and procure his discharge. During the proceedings which followed, the young soldier remained in this friend's house, and attended night and morning at family prayer. This was a new and strange scene to him. He had never been present at a family prayer in his life.

The first night he was in this good man's house, about nine o'clock a bell was rung, and shopman and servants all came in to the parlour and sat down. Knill looked with surprise, and wondered what was to come next. When all were seated, the master opened the Bible, and read a portion. They then arose and fell upon their knees. The sight overpowered young Knill. He trembled and almost fainted. At last he kneeled down too. He thought of his past life. He thought of his present position. He thought, 'Can such a guilty creature be saved?' He heard but little of his kind friend's prayer. All his thoughts were about himself. His conscience said: 'This is how true Christians live; but how have I lived? God has not been in all my thoughts; but now I will begin to seek mercy.'

He went to bed that night feeling as he had never done before. On entering his room he looked around for a Bible, but found none. There was a copy of Doddridge's Hymns on the table, however; and taking it up, he read some verses on his knees, and then poured out his heart in broken prayers, and went to bed.

From this time there was a great change in his outward conduct, and he could not commit sin without stings of conscience. But he was for a time a stranger to that godly sorrow which worketh repentance which needeth not to be repented of. The great change took place some months after, under the ministry of the Rev. Samuel Rooker, at Bideford; and soon after, the 'body and soul,' which the afflicted mother had wept over as lost when her son became a soldier, were consecrated to the service of a new Master; who saved them, and henceforward employed them for the accomplishment of the highest purposes. 'Blessed be God,' Richard Knill, the missionary, used to say in after years,—'Blessed be God for a praying mother.'

THE CALL TO SELF-EXAMINATION.

A SCOTTISH BACKSLIDER.

But the other class—backsliders—where are you? I can just imagine over there a young man who came up to London five years ago. Perhaps he came from Scotland. He was a member of the Church there; he was a teacher in a Sabbath-school; but when he came to London he found society a little different from what it was in Scotland. He found himself among strangers, and he thought he would not just take a class at once in the Sabbath-school. So he gave up teaching in the Sabbath-school; he gave up all work for Christ. It may be a few months ago he was invited to go to a theatre; and although your conscience said you ought not to go you went. And then you were invited into a public-house. It may be you got to drinking; it may be you are under the influence of liquor here to-night. Young man, "where art thou?" Come now, backslider, tell me, are you happy? Have you had a happy hour since you left Christ? Does the world satisfy you? Do those husks that you have got far off in a foreign country satisfy you? I have travelled much for a young man, but I never found a happy backslider in my life. I never saw a man that was really born of God, and born again, and born of the Spirit, that ever could find the world satisfy him afterward. I pity the backslider, but I want to tell you that the Lord Jesus pities you a good deal more than anyone else can pity you. He knows how bitter your life is, He knows how dark your life is, and He wants you to come home. Oh, backslider, come home to-night. I have come with a loving message from your Father. He will receive you with joy and gladness, and He will say as of him mentioned in Luke xv, "Bring out the best robe, and put it upon him, kill the fatted calf, put a ring on his hands and shoes on his feet, and let us rejoice and be glad, for the wanderer is come home, the dead is alive again." Oh, prodigal, come home to-night. Blackslider, while I am speaking, say down in the depths of your heart, "I will come back to-night." Say as the prodigal of old did, "I will arise and go to my Father," and He will receive you. I never heard of a backslider coming home, but God received him. I never heard of a prodigal with his face toward home, but God was ready to receive him. Did you ever read of such? Never. I defy any man to say he ever knew a really honest backslider want to get home, but God was willing to take him in And He takes you back just as you are. He will restore his love unto your heart to-night if you will only come.

A CHICAGO BOY AND THE GAMBLERS.

A good many years ago, before Chicago had become a large city, it was a grain market. There were no railways running there then, and the grain used to be shipped on the lake. There was a man living out in the Western prairies, a good many miles from Chicago, a farmer and a minister (that was a very common thing in those early days out in the West),

and he sent his only son into Chicago with a load of grain. He waited and waited for his boy to return, but he did not come home. At last the father could wait no longer, so he saddled his horse and went into Chicago. He went round to the places where he had sent his boy to sell grain, and he found that he had sold it. Then he feared that some one had murdered him, and he got detectives on his track. They tracked him into a gambling den, where he had gambled away the whole of his money. After he had done that the men said, "Sell your horses and machine and then you can get all the money back again and go home to your father, and no one will know anything at all about it." That is the way the devil leads men on. He sold his horse and machine, and gambled that money away too. Like the man who was going to Jericho, they stripped him, and then they cared no more about him. What could he do? He was ashamed to go home to meet his father, and he fled. The father knew what it all meant. He knew the boy was ashamed to come home. He was grieved to think that the boy should have such feelings towards him. That is just exactly like the sinner. He thinks because he has sinned God will have nothing to do with him. My friend, if you have sinned, come and ask God to forgive you, and He will forgive you. What did that father do? Did he say, "Let the boy ago"? No; he went after him. He arranged his business and started after the boy. And I want to say to you that from the time when Adam fell to the present time God has been seeking after His children. That man went from town to town. When he got into the pulpit to preach, when he had finished his sermon he told the story of how he had lost his boy, and described him, and he asked any of the audience who might ever meet with him to write and let him know. At last he found that he had gone to California, thousands of miles away. Did that father say, "Let him ago"? No, off he went to the Pacific coast, seeking the boy. He went to San Francisco, and he advertised in the paper that he would preach at such a church on such a day. When he had preached he told his story, in hopes that the boy might have seen the advertisement and come to the church. When he had done, away under the gallery there was a young man who waited until the audience had gone out; then he came towards the pulpit. The father looked, and saw it was that boy, and he ran to him, and pressed him to his bosom. The boy wanted to confess what he had done, but not a word would the father hear. He forgave him freely, and took him to his home. My friends, you have been enticed away by the devil; now, God is inviting you to come home to-night. Don't go out of this hall until you have returned to your Father's house. Come home, oh, backslider. Oh, wanderer, return to-night.—*Christian World*

THE FATAL HOUR—A TRUE STORY.

The following startling incident, which is given by Peter Drummond in his Stirling series of tracts, is as alarming as it is true. He obtained it from such a source as to warrant implicit reliance on its authenticity; and it is given with the earnest prayer that if there is a single reader who may require warning against the sin on which the bolt of vengeance fell, it may be blest to the present and eternal salvation of that individual.

"A young man scarcely nineteen, and at that time an apprentice to an eminent merchant in the city, had for some months unhappily indulged himself in every kind of licentiousness. At one time his whole attention was engrossed by a beautiful young woman, not more than sixteen years of age. On a certain day, which was Monday, he went, as usual, with eagerness to the wicked house she was kept at; but how is it possible to express the distraction and astonishment which seized him when he was informed that she had died the preceding Friday evening; and that in so shocking a manner that the bare recital causes a shudder, and is calculated to chill the guilty with terror. With great distress she declared, on Friday morning, '*I know that I am death-struck and damned to all eternity.*' She frequently cried out in her anguish, 'The devil has told me so and that he will drag to me endless torments at *six o'clock.*' Her agonies were inexpressible; so that even her companions and sisters in iniquity, whom she earnestly exhorted to repent and leave off their wickedness, or they would assuredly follow her to the infernal pit, were so much affected by it, as to suggest the necessity of sending for a clergyman, but the miserable girl, with screams of horror exclsimed, 'Nothing can save me. The fatal sentence is already pronounced, and there is no possibility of forgiveness or escape!' The wicked man who kept the house desired earnestly to see her; but she would by no means consent to his request. 'O! tell him,' said she, 'that I curse him in the bitterness of my soul, and wish, with my latest breath, that he may very soon follow me to endless misery! I shall long for his arrival in hell, that I myself may help to torment him. It is to him I owe my destruction. He first seduced me to guilt and ruin when I was thirtheen years old. Perdition, no doubt, will be his portion, as well as of many besides, who, like him, have laboured for the destruction of innocence and virtue.' She several times jumped out of bed, and screaming in a most dreadful manner, exclaimed, 'You shall not have me *yet!* It is not *six o'clock.*' She continued raving thus till the hour she had so often mentioned; the clock struck six, and she expired! 'She that liveth in pleasure, is dead while she liveth.'"—*Christian Ark.*

NARRATIVE OF THE CONVERSION OF GENERAL DOBBS.

I embarked from my native land for India, a young man, nineteen, full of health and vigour. I had known no disappointment, sickness, care, or anxiety. So I went on board the ship full of earthly expectations and pleasures. One day, July 30th, 1827, I was the centre of gaiety in the vessel. I had been four years living in Dublin, in the midst of its gaieties, delighting in its theatres and its follies. I knew more of those things than my brother cadets, and I was therefore chief authority in speaking upon them. I had an ardent spirit. I had imbibed the histories of Greece and Rome, I had read the poetry of Shakespeare, I had drunk in the romances of Sir Walter Scott, and I was building castles in the air to an immense degree, though I had been educated to a knowledge of the Gospel. But suddenly a message from heaven came home to my soul, and I told my associates we had been on the broad road to destruction, and what I had been saying to them the previous month on board ship was vanity. The effect produced on a limited number under such circumstances, though there were only one or two brought under the living power of truth, was marvellous; the whole ship became reformed, so that in a day or two we had no more swearing, no more improper conversation, no more gambling. From that day to this I have felt the power of the message of salvation. The whole power of Christianity originates in the miraculous influence of the Holy Ghost upon the soul. I set no value on any religious convictions not produced by God's Holy Spirit. Do not trust to mere transitory feelings if they are unaccompanied by any real change of heart. We can enjoy the burning eloquence of M'Neill and Chalmers, of Arthur and Cooke; but it is faith in the message of salvation that alone produces the change of heart.—*Ibid.*

OPIUM vs. CONSCIENCE.

WHAT AN INDIAN CIVILIAN HAS DONE.

A little more than fifteen years ago an Indian civilian was induced by conscientious motives to resign his office as a collector of the opium tax. He was greatly affected on learning of the enormous mischief occasioned by opium-smoking in China, and, having then recently commenced in earnest to apply the laws of the Gospel to his own conduct, he felt unable, under the rule, "Whatsoever ye would that men should do to you, do you even so to them," any longer to take part in a system whose effect on mankind was so evil. He did not think it enough that he should simply disconnect himself with this pernicious trade, but he wished also, in some measure, at least, to undo his own share of the evil, or, as that was impossible, to express in some practical way his sympathy with the sufferers. He made inquiry through the missionaries in Bombay and Hongkong, and ascertained that opium-smokers were in many cases anxious to be emancipated from the enslaving habit; and that, with medical help, it was not difficult to cure them. He accordingly put upward of fifteen thousand dollars in the hands of the Church Missionary Society, to be applied as they thought best for the aid of those who are bound by this terrible habit. It is understood that this money formed the whole amount of his savings during his tenure of office. It is believed that his worldly circumstances were not such as to make the gift—an offering of love and sorrow toward God and men—at all less costly that it seems.

For a number of years this money was used as circumstances seemed to justify; but in 1871 the services of Dr. Galt, of the Edinburgh Medical Missionary Society, were secured, and an opium hospital was opened in Hang Chow, China.

Opium-smokers are admitted to the hospital on the payment of two dollars, which, in most cases, is sufficient to defray the cost of their maintenance during the time of their treatment. This period varies from fifteen days to three weeks. The treatment consists mainly in an immediate prohibition of the opium-pipe and a gradual reduction of the amount of opium-stimulant, administered in a liquid form and combined with other stimulants and tonics. One or two patients had proceeded to such an excess in the amount of the drug smoked that their system was hardly able to bear the ordinary form of medicine. They were, however, recovered by special care and appliances. One of them was in the habit of smoking as much as *nine drams* of opium daily; another *eight drams.* Nearly two hundred cases have been successfully treated.

The conduct of these patients is very curious, but such as might be expected. in the course of two or three days, when the gradual diminution of the opium began to be felt in the form of lassitude and general *malaise*, they would become discontented, insolent, and uproarious. It was not uncommon for the majority of those in the hospital, after spending the greater part of the day in bed, and taking their first meal in the afternoon, to make a riotous demand at the hospital kitchen for another meal at some time between ten o'clock and midnight, and then to pass the rest of tho night in loudly abusing the doctor, the assistants, and foreigners and Christians in general. Another manifestation of a mutinous spirit, which occurred not unfrequently, was the throwing of food, basins and all, out of the windows; and the hurling of furniture and other heavy missiles at the head of the porter, who was paticularly unpopular because of the check his office compelled him to put on the excursions of the patients. More than three thousand out-patients have been relieved, and every class, from the beggar up to well-dressed women, come in crowds to be cured.

Advantage is taken of the circumstances to preach the Gospel, and to distribute Christian literature for the conversion of their souls. This work should enlist the sympathies and inspire the prayers of the entire Christian Church, and the more so, because the sin of forcing this fearful drug upon a nation lies at the doors of England and America. Because of it a nation is becoming depopulated, and its millions of people are becoming enervated. If every dealer in the opium traffic would listen to the chidings of his conscience, as did this Indian civilian, one of the greatest obstacles to missionary success would be removed. May God's Spirit move upon their hearts!—*Missionary Advocate.*

NOON MEETINGS IN EXETER HALL.

The Christians of London are rallying round the Noon Prayer-meetings in Exeter Hall. Every day the hall is crowded, and the spirit of prayer prevails. The requests for prayer that are sent in are so numerous, that they have to be grouped. They embrace all ranks and conditions of society, and all phases of mental difficulty. Surely the Lord has great things in store for London, when He is awakening such a spirit of importunate prayer.

Monday was devoted, as has been the custom in other places, to reports of the Lord's work. Mr. Moody's brief address from the words, "Declare his doings among the people," was directed to the importance of spreading abroad the news of the Lord's work in different parts of the land and of the world. During the great American revival of 1857, the work was carried on in that way. The news was carried from one town to another, and the people said, "If God is working in other places, why not here?" So they got together, and began to pray, and God worked in every city throughout the land. What we want now, he said, is that those who are in the harvest-field should declare God's doings among the people. He went on to say how his heart was cheered the night before when a father came into the inquiry-room with a noble-looking young man. The tears were trickling down his cheeks, and he said, "Here is my son; I have long been anxious for him, and now he is anxious for himself." Shortly afterwards, a mother came into the room with her four daughters, whom she wanted brought to Christ. It was a beautiful sight to see that mother pouring out her heart in prayer for her children. "I have good news from Liverpool," continued Mr. Moody. "I have letters this morning to say that the work is only just commenced there." He referred to the young men's meetings, of which an account appeared in our last issue. He also read a letter stating that the Glasgow noon meeting of that day was to be devoted to special prayer for London. It would seem as if God were moving the heart of Christendom to pray for London. Let us take courage. Mr. Moody proceeded to speak of the lack of workers in the inquiry-room, and said, the night before, one worker sometimes had to talk to fifteen or twenty inquirers. Every Christian ought to be at work, doing what they could to bring others to the Lord. There were hundreds and thousands in London waiting for some one to tell them the way of life.

Mr. R. Paton gave several striking cases he had met with in the inquiry-room.

Mr. R. W. Dale, of Birmingham, urged the Christians to take up the work in the inquiry-room. They could know nothing at all about it

until they went there. Many Christians, he said, had tried to speak to others about salvation, and found it a very hard thing, but they would find it easier now than in bygone days. He felt quite clear that the Spirit of God was moving mightily on the hearts of the people outside, to bring them to the feet of Christ; and if Christians would put themselves at Christ's disposal, did they suppose He would leave them unhelped? It would be contrary to the manner in which Christ treats his servants. Mr. Dale then made some remarks as to the results of the work in Birmingham, somewhat similar to those which recently appeared in our columns.

Lord Radstock spoke of the remarkable movement going on in Russia. There were hundreds, and probably thousands, of souls, who had been brought to Christ, and who were now spreading the knowledge of the Word of God by Bible-readings. There were many difficulties, and even persecution was not unknown; let there be prayor for that great country, with its eighty millions of souls.

Rev. W. H. Chapman related his experiences in the inquiry-room, and said that if Christians were to be used there to the conversion of others, they must have their hearts on fire with love to Christ and souls, then their tongues would speak.

On Tuesday thera was again a crowded attendance, and the spirit of the meeting seemed to harmonize well with Mr. Moody's subject, "Prayer," founded on 2 Chron. xx. 3—21. If our aim is single, and our motive is pure, and we want to see God's Son glorified, He will answer our prayers, and bring deliverance. Mr. Moody told of a young man whom he had met in the inquiry-room who had been touched, not by anything in the sermon, but by a letter from his mother, who told him to go to the meeting, and she would be praying for him. He said this to encourage mothers to pray for the conversion of their children.

In the season of remarkably fervent and urgent prayer that occupied the last half-hour, one minister on the platform, in very touching language, offered prayer for "fathers as well as mothers," that God would visit unconverted, drunken, and dishonest fathers. He also pleaded with God for a blessing on fatherless children.

Special prayer was asked for, and offered, for Calcutta and India generally.

"Prayer" was again Mr. Moody's theme on Wednesday. He divided praying Christians into three classes—those who "ask," but do not wait for the answer, and are surprised when it comes; those who, when prayer is not answered, "seek" to know and find out what the trouble is; and those who keep "knocking" till the answer comes. A few "knocking" Christians in London would bring down a great blessing. The sweetest lesson he had learned during the last few years, as a Christian, was to let God choose for him in temporal affairs.

Mr. Sankey sang "Knocking, knocking, who is there?" which reminded the audience of the contrast between the patient, persistent, pleading with sinners "Of thy Saviour, waiting there," and the feeble, faithless, intermittent prayers of his saved ones.

Mr. Donald Matheson desired praise to be given to God for the way in which the door had been open in France during past years; and a gentleman in the audience added a word or two about the popularity of Mr. Sankey's hymn-book in Germany, whence he had just returned.

Mr. Grattan Guinness, who has had considerable experience of the Lord's work in France, offered thanksgiving for spiritual blessing vouchsafed to that country, and also besought a rich blessing on London at this time.

The meetings on Thursday and Friday were well sustained. Mr. Moody continued his remarks on prayer, referring on Thursday to the teaching of the Lord's Prayer and especially the duty of Christian forgiveness. On Friday he dwelt on hindrances to prayer being anwered.

Miscellany.

—The *Christian Spectator* extracts from the Report of the Dacca and East Bengal Mission the following notice of itinerancies among Shree Nath's disciples:

On my first visit in January I could spend only two hours with these people, as their chief, Gaddadhar was on the eve of starting on a journey. On this occasion I learnt that the Akra belonged to a woman, the widow of the late Mohanta.

On seeing one of their number, who is said to have healed several by prayer, fall on the floor of the Akra, as if in the act of worshipping the ground, I told him that this was a remnant of idolatry, but Gaddadhar quickly replied: "He worships God who manifests himself here and is present in the place. Was not Moses commanded to take off his shoes, because that was holy ground, on which he stood? In the same way God has made this place holy by His presence."

Asking them whether they kept the Lord's-day, he replied: "No, for Jesus said: 'The Son of Man is Lord also of the Sabbath.'"

On the second visit in April, Mr. Allen was with me, and we remained some days with them. On going with Ram Jiban to the Akra, we found Gaddadhar's brother, who at once attacked Ram Jiban for being a salaried preacher, quoting the passages: "Behold the fowls of the air," (Matt. vi. 26) and, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give," and saying that when they go about teaching people, they are hospitably entertained, and adding, "but if people will not receive us, we do as Christ said: 'Shake off the dust of our feet for a testimony against them' and depart." The eating of meat was another subject upon which he expressed himself rather angrily. He granted that it was different with us, Europeans, who had been accustomed to it; but why should Bengalis change the custom of their country and offend all the Hindus by eating fowls and beef?

The next day Gaddadhar and Golak Dass spent some hours in our boat, and from their conversation we gathered the following:—

1. That they regard it as indispensable in Christ's followers to heal diseases by prayer only, and that those who have the Holy Spirit ought to be able to tell what is in other people's minds.

2. They believe that the Holy Spirit was personified in their Guru "Sree Nath," and their faith in Jesus Christ is limited to their Guru's teachings of him. It is with them, "The Gospel according to 'Sree Nath.'"

3. Their prayers are offered in the name of "Sree Nath" and not in the name of Christ, whose name, they say, is not Bengali, whereas "Sree Nath's" is and means "The living Lord," which name they also apply to God, calling him "Sree Nath;" but the short of the matter is, that they regard their Guru not as a sinful man, but as God, the Holy Spirit. They have another name besides this, which, however, they would not divulge to us, telling Ram Kanta that only the members of their own community are privileged to know it, Christ having said: "Cast not your pearls before swine."

4. They abstain from all idol worship and eat no food offered to idols, nor do they partake of any animal food, but fish, and expressed their strong disapproval of our preacher's conduct in eating otherwise.

5. They admit that sick people are gradually, and not suddenly healed by them. Some remain a week, others two, three, and four weeks, and, of course, each brings some present to the owner of the Akra.

The same day, in the afternoon, the two men I have mentioned remained for some hours in our boat, hearing explanations of various parts of the New Testament, especially about the gift of the Holy Spirit: how He was not personified in one man, like Sree Nath, but operated in the hearts of all believers in Christ, working even among men who had never heard the Gospel.

The next two days we spent at a village, in whose neighbourhood there was another Mohanta, who was reported to have the power of healing sick people. He does not belong to the Serajdabad sect, but is a disciple of the late Mohanta in Sanchar (Tipperah.)

On both days he spent some hours with us in the boat, Gaddadhar seeming to be quite intimate with him. Our impresion of this elderly man was much more favourable than of the people at Serajdabad. He is simple-minded and straightforward, and listened to the truths of the Bible with the greatest attention. He cannot read himself, but he promised he would have the New Testament read to him by one of his people. He said that the late Ram Doss, Mohanta of Sanchar, told him before he died that Jesus Christ was the "Satya Guru" (true teacher).

He does not use the name of "Sree Nath" in his prayers for the sick, but only the word "Satya," saying that if he used the name of Christ, the zemindar and his people would turn him out. He has about 500 disciples and those at Serajdabad number over a thousand.

The next day he came again with Gaddadhar and several others. He said that the night before he had heard a voice distinctly and repeatedly saying: "the work is getting on," and he thought it must mean that Christ's Gospel is advancing and conquering the hearts of men.

During our discourse with them Banga mentioned the case of the man who asked Christ to let him go and bury his father, implying that their conduct in delaying to follow Christ was similar, but Gaddadhar quickly replied: "No, no, that cannot be the meaning of the passage, because Christ said to another, who wished to go with him: 'Go *home* to thy friends and tell them how great things the Lord hath done for thee and hath had compassion on thee.'"

We advised them to tell their disciples fearlessly that Jesus Christ is the "Satya Guru" and not use the name of "Satya" only when they speak to the people. On our visit in October not one would come near our boat, the Serajdabad Akra owner and Gaddadhar's brother even forbidding our preachers to enter their compound any more. They had taken alarm and feared our visits might do their business harm. Gaddadhar promised to come, but as he afterwards told me the Akra people forbad him, taunting him with being almost a Christian and always running after the Padri Saheb.

On my last visit in December when I entered the Akra compound alone, Gaddadhar's brother plainly told me that they did not wish us to come there any more; giving as his reason that we could not have the Holy Spirit, because we used medicine when ill. Gaddadhar interposed to soften the effect of his rather rude behaviour and accompanied me to the native preacher's boat, where we had a long conversation with him. The reasons he gave for not confessing Jesus Christ to be the Satya Guru and the Saviour of the world before his people, was, that they were not so far advanced as to understand that Satya Guru was the same as Jesus Christ.

To some, he said, he did use the name of Christ, but they were only a few. I replied: "Say rather that you are afraid of confessing him publicly, because your Akra's name and fame would suffer, and you be regarded as a Christian." He had the candour to acknowledge that I was right, and that he was dependent upon the owner of the Akra for his support.

I said: "You boast so much of your faith to heal diseases by prayer; have you not faith enough in Christ to believe that He will help and support you in case they cast you out?"

Gunga Charan in the course of conversation spoke of the command of Christ to be baptized, to which he replied: "Oh! I have been baptized in the name of the Father, the Son and the Holy Spirit, but not with water." He referred to John's words: "I indeed baptize you with water unto repentance; but He shall baptize you with the Holy Ghost and with fire." "With that Spirit," said he, "are we baptized and have remission of our sins."

This, we are sorry to say, is the rather disappointing result of our further intercourse with this interesting sect, for the account they gave of themselves to Ram Kanta, which was inserted in our last Report, had not prepared us for the gross superstition which mingles largely with their knowledge of the truth; besides which we were much pained to discover that the fear of pecuniary loss was their chief hindrance to an honest avowal of their faith in Christ.

—*Christian*, March 18:

On Friday afternoon Mr. R. Pearsall Smith was greeted, on his return to this country, by as large a number of friends as could be packed into the lecture hall of the Young Men's Christian Association, in Aldersgate-street. Mr. Smith is on his way to Berlin. After a few introductory words by Mr. Shipton, the secretary of the Young Men's Christian Association, Mr. Smith gave a lengthened address, making special reference to the successful meetings held by him in this country during last year. He looked forward, he said, to a double blessing in 1875. He alluded in very sympathetic terms to the labours of Messrs. Moody and Sankey, for whom he asked continuous prayer. He entreated the Christian friends present to abstain from a spirit of fault-finding or criticism of those who differed from them. During his former visit to this country he had sought to direct their attention to the fulness of blessing and privilege they possessed in Christ. Now he would rather urge them to direct and practical work in the Master's vineyard. He cautioned them against indulging too much in the habit of introspection, and pressed home the necessity of thorough consecration to the service of Christ.

—Fortieth Report of the American Madura Mission:

"One station sends the following encouraging incidents. "A washerman came to our house, in August, and gave me his tutelary god. It consists of a woman's cloth, enclosed in a small covered basket. The cloth had been offered to the spirit of some female member of the family, after her decease, and, ever since, had been worshiped at stated times. This man, with his younger brother, at that time renounced heathenism and united with a third brother in the service of the Lord.

In September last he not only came again, but, as a pledge that he had for ever left the worship of his gods at the heathen temple, and also his former life of adultery and wickedness, he gave to the catechist for me the skin waterholder, which he was wont to use at every festival for sprinkling the path to the temple, his clothes worn on such occasions, his beads, bell, and paint for marking his forehead.

The congregation, in the village where this man lives, show an encouraging faith in prayer. When worms were eating their crops, and dry weather was stunting the growth of the same, they set apart a day of fasting and prayer, and faithfully observed it. God

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sent plentiful showers, that killed the worms and refreshed the fields. When cattle were dying, in the villages around, the people did the same thing, and none of their cattle died."

Miss Sisson sends some interesting facts, in regard to her work among the heathen and Christian women in Madura.

"I note," she says, "a few facts in regard to work among Hindoo women. My Bible-women, whose work is twofold, that of reading the Bible from house to house and teaching the heathen women who attempt to learn to read, speak of encouragement in their work, in four particulars.

The circle of houses in which they read the Bible is gradually widening. There are more women desirous of learning to read. Those who study take up the Bible lessons with more interest than formerly. And they are more willing to pay for the instruction they receive.

We have a custom of receiving a monthly fee from our pupils, varying from two to eight annas a month, as they advance in study. This rule is not rigorously enforced, as some will not study unless the teaching is free. Yet, wherever they do give fees, they are more regular in study. The receipts of the last four months have been something over sixteen Rupees; quite an advance upon previous returns for the same length of time, and gratifying, as indicating their growing interest.

It is a fact that our Bible-women command the respect of the women among whom they work, as I know from personal observation. The uneducated Hindoo women are impressed with their mental superiority, and, in some cases, I believe, with their piety. When they first visit the house of a high caste person, the women are afraid of their touch. But they soon forget all that, and receive them with much freedom. I was surprised, some time ago, by a message from one of my pupils who was sick, asking the loan of the Bible-woman's blanket, and some warm woollen clothing, "a woman who, a few months ago, would on no account have my cloth touch her," the teacher said.

It has interested me, also, to notice how the women learn to look upon their teachers as their friends, and in times of trouble fly to them for advice and ask their prayers. I could mention several such instances, did the nature of our work permit.

Two interesting facts have come to my notice, in regard to Christian work of Native church members, during the year, for which they receive no remuneration from the Mission. A Christian woman, whose health is delicate and who is otherwise hindered from active outside work for Christ, proposed to have two heathen women taught in her house, she calling the Bible-woman and paying the fees. She then established in her own house a prayer meeting for these and such other heathen women as would come in. Her heart seems very much in this work, and if no one else is getting the benefit she seems evidently blessed in her effort.

The second is that of an old woman, without book-learning, who seems to have been taught of the Lord and to be very happy in the knowledge of Him. Quite skillful in the administration of native remedies, the sick among her neighbours, both Christian and heathen, come to her and she administers medicine to them, refusing any compensation. Nor will she give any medicine, without first praying with or for the patient, and if a heathen, telling them of the sin-sickness of their souls and the one Great Physician. Her tender, sympathetic manner, and the eagerness with which she looks for ways of doing kindness to those about her, "for her Master's sake," as she says, coupling all with loving testimony for Him, seem greatly to have impressed the heathen about her. Both Hindoos and Christians have great faith in her prayers, and speak of her as a very devout woman."

"The following incident sheds light upon the question of ability. As a poor widow to whom I had recently given assistance in the purchase of a cloth, asked me to help repair her house, I put this question to her: "How much do you spend each day for tobacco, betel, &c." "Two pies," was the ready reply. This, you know, would amount to five annas a month, or Rs. 3¾ a year. Now if the adult members of our churches and congregations were to pay half this sum towards the support of the gospel, the children giving nothing, the sum would amount to more than double the whole sum repdrted last year.

It seems plain, therefore, that by using economy and avoiding needless expense, the Native Christians might give vastly more than at present. I am aware that this is true of Christians all over the world. But should Christians anywhere, after due instruction, expect to receive pecuniary aid while neglecting to use economy or to avoid useless expenditure?"

Under the head of Medical Mission Work, Dr. Chester reports;

There has been a total of 11,507 patients, of which number 6,454 were new cases, or those coming for the first time. We gratefully acknowledge the receipt of Rs. 300, from the Madura Municipality, as a grant towards the general expenses of the Dispensary. This has been a welcome and most acceptable gift, and we trust the Municipality will be willing to continue it the coming year, as our Dispensary serves the purpose of a Branch Dispensary for that part of the city. Many of the natives and others residing in the south-eastern part of the city continue to come to it as regularly as they have for the past twenty years and more.

It will be our aim to keep up this Dispensary in as efficient a state as possible. Until Dr. Palmer's return I expect to come in to Madura, as usual, every Tuesday, and give the day to Dispensary work.

There has been a Branch Dispensary commenced at Pasumalai, under charge of Rev. S. Mathuranayagum, a fellow-student, with Mr. Crane, at Dr. Paterson's Institution in Madras; one at Tirumangalam, under the charge of Medical Catechist A. David, who was in Dr. Palmer's Medical class and also for two years at the Dindigul Dispensary; at Periakulam under the charge of Medical Catechist, George Rowland, a member of Dr. Palmer's Medical class; and at Battlagundu under the care of a young man, a teacher in a Station school, who has spent a number of his vacations in work in the Dindigul Dispensary. As all of these have been in regular operation for a less period than one year, the aggregate of the monthly returns regularly sent to me will not be given. Medical work has also been carried on at Tirupuvanam, and Dr Tracy writes: "I have no dresser here, and what is done I can only do myself in a small way. And yet I am often able to relieve distress and thus gain some influence in favour of the gospel. I have not kept a register of cases, but they have, I think, amounted to about 750, not less than that, during the year." As our Board have permitted us to go on with the Medical class another year, it will not be long before we can provide Dr. Tracy with a Medical Catechist for Tirupuvanum, and one for each of the Station centres now without one. And we will endeavour to have these Branch Dispensaries more and more efficient.

In the Dindigul Dispensary there has been a total of 16,932 patients, of which number 8,021 were new cases, or those coming for the first time. Patients have come from 687 different villages, and these varying in distance from one to 100 miles and more.

Old Gnanamuttu, Colporteur, now 74 years of age, is a permanent fixture in the Dindigul Dispensary, and seems to be renewing his youth in his cheerful activity. On our regular Dispensary days he chooses his own passage of Scripture to read to the assembled patients, from some portion of which he gives them an original and very good address, which he has evidently eloborated, in his bazaar in the market, on the other days of the week. And I have noticed, for months past, that he does not close an address without telling the patients, with tears which almost choke his utterance, that he never kneels in prayer, either morning or evening, without praying that the only true God might take away the blindness from their eyes, and the gross darkness from their minds, and lead them to the blessed Saviour.

Then when his preaching is over, he spreads his Scripture portions, tracts, and Christian reading books out on a table and, remaining until all the patients are attended to, he keeps up a continual talk with men, women and school children, some of whom are always about his table. He has sold this year 356 Scripture portions and more than 400 of the Tamil first books, published by the Christian Vernacular Education Society, in the Dispensary and his bazaar at the market.

TELEGRAPHIC NEWS.

London, April 30th: The papers relating to the first Baroda Commission have been presented to Parliament, accompanied by a despatch from the Marquis of Salisbury fully approving of the Viceroy's proceedings in the matter. Lord George Hamilton promised to communicate the papers relating to the second Commission, and the deposition when received. Motions have been announced for and against the action taken by the Indian Government towards the Gaekwar.—Repeated demonstrations have been made by the populace and students of Gratz against Alfonso the brother of Don Carlos. The military were called out, and succeeded in dispersing the rioters, many of whom were wounded.—The troopship *Jumna* has arrived home safely.—Obituary: General the Earl of Carnwath.

Berlin, 30th: The Emperor has given his approval to the introduction of a Bill for the suppression of religious orders in Germany.—The Bishop of Munster has been released from his confinement.

London, May 1st: A terrible colliery explosion has occurred at Bunker's Hill in Staffordshire; thirty-five lives were lost.

3rd: The reply of Belgium, on the subject of the laws regulating the licence of the Press, does not treat generally of the questions in the German Note and reserves declaring any resolutions.—The Bill for the suppression of religious orders has been introduced into the Prussian Diet.

4th: In the House of Commons the Bill introduced for the Preservation of Peace in Ireland is meeting with stubborn resistance from the Irish members.—Don Alfonso, the brother of Don Carlos, has quitted Gratz, at which place serious demonstrations have been held against him.—Obituary: General J. Briggs.

5th: In the House of Commons last night the Marquis of Hartingdon brought forward a motion to place the relations between Parliament and the Press upon a satisfactory footing. Mr. Disraeli however deprecated, for the present, any change being made. On a motion of Mr. Sullivan all strangers were excluded during the debate. The House then adjourned until the 25th instant.—The Pope is again indisposed. His Holiness is suffering from extreme physical weakness.

Berlin, 5th: The reply of Belgium to the German Note has been communicated to the Chambers; it promises to follow the initiative of Germany with regard to the modification of the laws regulating the licence of the Press.

London, 6th: It is reported that it is the intention of Government to reform the Indian Civil Service Examination, and to raise the limit with regard to age, to 25 years, for Europeans.—Forty-two deaths have been reported as the consequence of the late terrible colliery explosion at Bunker's Hill.—Lieutenant-General J. W. Smith has been gazetted Colonel of the 14th Regiment.

Paris, 6th: The approaching interview between the Emperors of Russia and Germany is creating great uneasiness here.

PASSENGERS SAILED.

Per P. and O. Str. *Apoca*, *3rd*:

For Southampton.—Mrs. H. E. Ryves, Mrs. Macdonald and child.

For Brindisi.—Mr. A. Borrodaile, Sir C. Sargent, Capt. J. Pennycuick, Mr J. D. Sandiford, Mr. Edward Hardcastle, Mr. John Ritchie, Mr. Jas Henderson, the Hon. Mr. Justice West, Mr. Joseph Hanson, Capt. R. Morris, Col. C. Pollard, Mr. E. McNair, a gentleman, Capt. N. H. Reeve, Capt. Studdy, Mr. Wiseman, Mr. R. H. Scott Moncrieff, Lieut. J. Clibbour, and Mr. Hamilton.

For Venice.—Mr. and Mrs. J. G. Anderson, Mr. and Mrs. Frank Souter, Col. R. Rankin, Lieut R. A. Vansittart, Mr. J. G. Smith, Mr. Rhode, Mr. Russell, Mr. B. Legatt, Mr. D. Andrew, Lieut. G. Eliot, Dr. R. Power, Dr. A. Skeen, and Lieut. H. C. Reynolds.

For Ancona.—Major Anderson.

For Suez.—Mr. Walter Lang.

For Aden.—Capt. and Mrs. Mortimer and two children.

Per Str. *Caledonia*, *2nd*, to Liverpool;

Mr. and Mrs. Paterson and three children, Capt. and Mrs. Fisher and three children, Mrs. Duncan, Mr. Hill, Mrs. Spence, Mr. Anderson, and Mr. Lessier.

Per Str. *Canara*, *5th*:

Mr. and Mrs. C. A. Woodroffe, Mr. W. Stanley, Mr. Franks, Captain Ross, Mr. S. Kiddle, Mr. Wilkinson, and forty-seven deck passengers.

Per Str. *Polluce*, *5th*:

For Trieste.—Lieut. Col. Barter and Mr. Alfred Walker.

For Suez.—Mr and Mrs. C. J. D. Collins and three children, and Miss Collins.

For Aden.—Eight deck passengers.

PASSENGERS ARRIVED.

Per P. and O. Str. *Nizam*, *5th*;

From Southampton.—Mr. and Mrs. Hynes, infant, and child, Mr. S. A Hill, Surgeons Bomford, Adam, Hume, Parakh, Oliver and Sweetnam, Mrs. Tyrwhitt and European female servant, Captain Greig, Sub-Lieutenant Young, Major Evan Smith and servant, Mr. Wilson, Major Forteath, and Colonel Rogers.

From Brindisi.—Mr. Brand, Mr. Crawford, Mr. Daukes, and Mr. Jayaker.

From Gibraltar.—General Almeida, and Mr. Bothelo.

From Suez.—Captain Cruickshank.

From Aden.—Mr. and Miss McMullan, Surgeon Major Simpson, Maj. Ducat, and Mr. Armstrong.

Colonel Tyrwhitt died on board on the 29th April, and was buried at sea.

Domestic Occurrences.

MARRIAGES.

HEATH—BURROWS—May 1st, at Mahableshwur, by the Rev. H. Pace, Percy Charles Heath, Lieutenant, Bombay Staff Corps, to Ella, eldest daughter of Brigadier-General Burrows, Quarter-Master General Bombay Army.

MACLEAN—DICKEN—April 29th, at Bhaugulpore, Alexander Thomas Maclean, of Ardgour, N.B., to Selina Philippa, daughter of the late W. S. Dicken, Esq, Bengal Medical Service.

DEATHS.

SIQUEIRA—April 28th, at Belgaum, John William Francis, the son of Mr John Siqueira, Inspector of Police.

WOODROW—April 30th, at Gunesh Khind, Kirkee, Mary Marshall Woodrow, infant daughter of G. Marshall Woodrow, aged 12 days.

KERIGAN—May 6th, at Bombay, after a long and severe illness, the wife of Sub-Conductor H. Kerigan, Bombay Brigade Office.

Advertisements.

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